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The Poor Peddler of Breads

By Rabbi Elimelech Biderman



The Matzavah (tombstone of the Megaleh Amukos)

A person should also get into the custom of praying for his needs in his own words. These tefillos can be said almost any time of the day, and they are precious tefillos to Hashem. One of the benefits of these tefillos is that they create a bond between the person and Hashem, as the following story demonstrated:

The Megaleh Amukos [Rabbi Natan Spira, 1585-1633] zt"l, the rav of Krakow, told his community that he was about to leave them, but he wouldn't tell them the reason he reached that decision. The community begged him to remain, but he wouldn't be persuaded.

When the day of his leave-taking arrived, he told the community that he changed his mind. He's staying with them.

Asked Why He Had Changed His Mind

The people of Krakow were overjoyed. They were also curious. “Why were you planning to leave, and what made you change your mind?” They asked. The Megaleh Amukos replied, “I still don’t want to tell you the reason I originally planned to leave, but o will tell you why I decided to stay.

“In our city there’s a poor peddler who earns his parnassah by selling loaves of bread, his wife baked them, and he sits by the roadside peddling the bread to the passers. A few months ago, a wealthy person recognized the pauper, “You’re a talmid chacham; I remember you from years back. You shouldn’t be working like this!”

“This is what I do for a living,” he replied.

“From now on, you remain in the beis medresh and learn Torah. I will send you a weekly stipend, even more than you earn now”

The peddler agreed, and this arrangement went on for a couple of months. Recently, the wealthy man saw the pauper on the street again, selling bread.

“What happened? Don’t we have an agreement?”

The pauper replied, “I decided to back out of the deal. I’ll earn a living selling bread, as before.”

“But a Deal is a Deal...”

The wealthy man said, “But a deal is a deal, and like every agreement, you can’t back out without a ruling from beis din.”

The Megaleh Amukos said, ‘Yesterday they came to my beis din. The wealthy person wants to continue supporting his friend, but the poor peddler doesn’t want to accept the money. It was a most unusual case.

“I asked the peddler why he wants to renege on the agreement and he said the following: “As a peddler, my wife and I are continuously praying. We pray that the dough should rise well, that the bread should taste good, that I should find dry firewood (since wet wood smokes, and ruins the bread) and obviously we pray that people should buy the bread. Our entire day revolves around our tefillos. But ever since we received a weekly stipend we almost stopped davening, since we didn’t have any worries. Therefore, we decided that I should go back to being a peddler again, so we can regain our constant connection with Hashem”

The Megaleh Amukos finished, “That’s when I decided that I want to remain here in Krakow. I want to be near people such as him.”

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Fifty Thousand Dollars for a Siyum Shas

By Rabbi Ephraim Shapiro

Allow me to share with you a story that you might already be familiar with. Why then would I mention it at all? Because there is a second part that is far less known, and it brings to light some remarkable lessons.

One young man was extraordinary beyond words. In every conceivable area, he excelled, whether it be his extensive and in-depth Torah erudition, his sterling character or his overall successful approach to life. He had gone for an entrance exam to Rav Yochanan Wosner in Montreal, Canada, and was tested on two full sections of the Shulchan Aruch (Orach Chaim and Yoreh Deah).



Rav Yochanan Wosner

Rav Wosner attested that he had never seen such an accomplished young man in so many areas.

Sometime later, Rav Wosner met the father of the young man and asked if his son had always been that way, marked by both superb brilliance and character. The father was clear in his response. “He wasn’t. But let me tell you what happened years ago...

“When I myself was a bachur in yeshiva, I was once asked to do *hag’baah* (lift the Torah) on a regular weekday after the reading of the Torah had concluded. To

the shock of everyone present, I did a reverse *hag'baah* whereby I turned the Torah around so that the parchment faced outward, away from me—as is done only on Simchas Torah—instead of it facing inward, toward me. As soon as I did this, everyone began to murmur and talk about what they had just witnessed. Shortly afterward, I was called in to speak to the Rosh Yeshiva. It was there that he asked me directly why I did what I did. I explained as follows.

The Boy Had a Terrible Stutter

“The boy who had gotten an aliyah just before me had a terrible stutter. It was painful and terrible to listen to, and without question, it left him feeling utterly ashamed and embarrassed. The final beracha, said after the reading had concluded, felt as if it took forever.

“As soon as he finished the concluding beracha, I could tell that the people around were whispering about him. He had certainly humiliated himself and everyone felt bad for him. And then I came up to do *hag'baah*. During those few seconds before I raised the Torah, I started thinking what I could do to divert and distract the attention from all the *bachurim* to focus solely on me instead of the boy who had just terribly stuttered. And so, I decided to do something strange—namely, a reverse *hag'baah*. It actually worked in getting everyone around to start talking about me and forget about the other boy.

“It was on that day,” concluded the father to Rav Vosner, “that all of the windows in Heaven opened and blessings came pouring forth to my son. It must have been because I thought about the other boy that Hashem showered such blessing upon my family.”

This is the part that you might be familiar with.

The Second and Perhaps More Incredible Story

But recently, I received a call from Rav Shmuel Dovid Hakohen Friedman who shared with me that he himself had spoken to Rav Vosner. Rav Vosner told him that the father, at that very same time they stood together at the wedding, in fact told him a second story. “It’s possible that the second story is even more remarkable than the first,” Rav Friedman told me on our call. At the mention of this, I grew that much more than interested in knowing what exactly the father had told Rav Vosner.

“My son,” began the father, “is now a yungerman living in a particular city near the Tristate area and learning in a Chassidishe Kollel. A few years ago, as can happen in the middle of davening or learning, a *meshulach* from Israel collecting funds for the wedding expenses of two of his children approached the yungerman. Collectively, he needed to raise fifty thousand dollars for the two weddings and related expenses. The yungerman, in speaking with the *meshulach* and getting to

know him, recognized that he was a fine gentlemen, but at the same time, knew that he'd have a hard time collecting the entire sum he needed.

Realizing this, my son thought of a friend he had gone to yeshiva with who had become quite successful. And so, he picked himself up, traveled hours away to the city his friend lived and asked if he would be able to cover the expenses of the two weddings so that this father could adequately provide for his family and quickly return to Israel.

The Friend Hesitates to Give the Entire \$50,000

My son's friend was quite moved that my son would expend so much care and effort on behalf of another stranger. "Normally I give one or two hundred dollars to those who come collecting, and for you who really went out of your way, I certainly want to give more. But the full fifty thousand, I'm sorry, but I don't think I'll be able to give it all."

On the spot, my son turned to his friend and said, "I'll make a deal with you. If you write out a check for the full fifty thousand, in one year from now, I will have learned Shas Bavli." As my son knew, to accomplish this requires learning roughly seven and a half blatt (folios) every day. "And that Shas," my son told his friend, "will have been learned for you, and all the merits will accrue directly to you and your family. It will be your Siyum HaShas and your Torah learning. I'll give you those zechusim (merits) if you write out the check for fifty thousand."

Right there and then, the friend wrote out a contract, noting that he would pay fifty thousand dollars to the meshulach so he can return home, and that my son has committed to learn all of Shas Bavli in one year, with the merits accruing to the friend.

Who That Sitting at the Head Table

One year later, my son made the Siyum HaShas and I was invited. When I arrived, I noticed my son's friend sitting at the head table and inquired why. That is when he disclosed to me what had taken place."

Let's think about this for a moment. This man's commitment wasn't something taken upon himself for a day or a week. It was a serious commitment that would last hours a day, every single day, for an entire year. To learn seven and a half blatt every day with diligence and understanding is no simple decision or feat. And why did he do it? It wasn't for his mother or first cousin. He did it for a man from Israel he had never met until just the day before.

Maybe he actually viewed the meshulach from Israel as his brother. May he really believed that this stranger from Israel was not a stranger at all. And with this attitude, he was willing to undergo a colossal and stratospheric commitment to learn all of Shas in one year.

And that is the second part of the story.

This is what it means to not live for yourself. Because truthfully, when you view the entirety of the Jewish people as your brother for whom you are responsible, you'll do anything.

Reprinted from the Parshat Bo 5784 edition of the Torahanytime.com Newsletter that was compiled and edited by Elan Perchik.

The Two Secrets to Raising Successful Children



Rav Avraham Pam and the Steipler Gaon of blessed memories

Whenever Rav Avraham Pam, zt"l, was asked by a parent about how to raise good children, he would quote the words of the Steipler Gaon, zt"l. The Steipler Gaon said that raising good children depends on two factors. Fifty percent of the success in raising a good child is Tefilah. He said that if there is one thing worth Davening for and worth pouring out one's heart for, it is that one should merit having good children.

The other fifty percent, the Steipler said, is Shalom Bayis, peace and harmony between the parents. When children see parents living together with love, cooperation, and having respect for one another in a calm environment, it profoundly affects the type of people they will become!

Reprinted from the Parshas Beshallach 5784 email of Rabbi Yehuda Winzelberg's Torah U'Tefilah.

Your Choice!



One of Rav Shlomo Zalman Auerbach's, zt"l, grandchildren said about his grandfather, "A Rosh Yeshivah once came to see my grandfather, and complained that he was living a life of Gehenom, and that his life was very difficult. He said that my grandfather's life was a life of Gan Eden, but his was Gehenom.

Rav Shlomo Zalman didn't respond to this, but he listened, and was sympathetic and gave him support and Chizuk."

After he left, Rav Shlomo Zalman told his grandson the following, "It appears that Hashem gave me a life of Gan Eden, and him a life of Gehenom. But that's not true! He is making his life into Gehenom! It all depends on how you view your surroundings.

"By living with Hashem, you see things in a different way. This was not decreed on him. It is what he is decreeing on himself. He is the one responsible for making himself so miserable. It's really up to you," continued Rav Shlomo Zalman. "You can make your life a Gan Eden on this world, or you can make this place a Gehenom!"

Reprinted from the Parshas Beshallach 5784 email of Rabbi Yehuda Winzelberg's Torah U'Tefilah.

The Life & Times of Reb Pinchas Reizes

By Leibel Kahan



Art by Sefira Lightstone

Reb Pinchas Reizes seemed to be a man of contradictions. He was a wealthy magnate who lived in a brick mansion, yet he cried copious tears over the materiality of it. His father was a renowned rabbi, but he chose to be named for his mother-in-law, Reizel. He was a well-positioned community leader in a town opposed to Chassidism, but he was a devoted chassid. He left no physical heirs, but 200 years after his death, his legacy lives on in the form of the Chassidic teachings he transcribed. Read on to be inspired by the life and times of Rabbi Pinchas Reizes.

Reb Pinchas Reizes

Pinchas Reizes was born in the mid-to-late 18th century in the city of Shklov (in what is now Belarus), where his father, Rabbi Chanoch Henoch Schick, served as the city's rabbi. Like many of the city's learned Jews, he was known for his opposition to the nascent Chassidic movement.

As a child, Reb Pinchas gained widespread recognition for his exceptional intellectual abilities. At the age of 17, he became the study partner of Rabbi Yosef Kolbo, a distinguished Torah scholar, and by the time he turned 20, Reb Pinchas was chosen as a representative of his city at the Vaad Haaratzot (“Council of the Lands”) in Slutsk.¹

First Encounter

One morning in the fall of 1770, a stranger entered the study hall of Shklov and settled near the stove to warm up. After a brief period, Rabbi Yerucham Dov, a scholarly fisherman, approached him, inviting him to have something to eat. He then presented him with a Talmudic query that had puzzled him and many other scholars as well, perhaps intending to assess the stranger's scholarly prowess.

The stranger responded by reviewing the entire Talmudic passage with Rashi's commentary out loud from memory, and by listening to the simple way he recited it, Rabbi Yerucham Dov realized how his “question” wasn't even a question to begin with.

Amazed, Reb Yerucham Dov approached the other scholars in the hall, expressing his surprise at the great knowledge and sharp mind of the stranger. They, too, approached the stranger and peppered him with questions, each of which he answered concisely and clearly. Even Rabbi Yosef Kolbo, a genius in his own right, marveled at the stranger's unique learning method. However, the mysterious scholar refused to reveal his identity.

Eventually, the stranger agreed to deliver several lectures over the next few days, much to the delight of those present. Reb Pinchas and his father were particularly impressed by the young man.

After that, the unknown scholar left town. It was later revealed he was none other than Rabbi Schneur Zalman (at that point still a student of the Maggid of Mezritch), who would go on to become known as the Alter Rebbe, founder of the Chabad movement.

This fact embittered the scholars of Shklov, many of whom opposed the fledgling Chassidic movement. They felt outwitted by this young man of 26. However, the incident left an unforgettable impression on the young Reb Pinchas.²

The Great Debate

As opposition to the Chassidic movement intensified throughout the late 18th century, a debate was called between the Alter Rebbe, leader of the Chabad movement, and three sages who represented the opposition. They would pose Talmudic questions to the Alter Rebbe, who would have to supply an answer, and then he would have the opportunity to pose questions of his own.

The debate was held in Shklov, a bastion of opposition to Chassidism. An immense crowd formed in the main study hall, made up of Torah scholars from far and wide. The rabbis began to ask their lengthy, complex questions to the Alter Rebbe, who answered each one with clarity and ease.

The Three Deep Questions of the Alter Rebbe

The Alter Rebbe then asked three deep questions of his own. Unable to supply answers on the spot, the rabbis asked that they be able to come back the following day. After staying up all night, however, the rabbis still could not answer the questions.

The moderators of the debate ruled that the Alter Rebbe was indeed a bona fide Torah scholar, and thus began the second part of the debate—explaining and defending the novel teachings of Chassidism. However, before that, the Alter Rebbe insisted on answering the questions he'd posed, explaining them clearly and simply. He then went on to explain what Chassidism was, detailing the basic philosophy behind it.

After the debate, 60 young scholars from Shklov, inspired and intrigued, traveled to Liozna to study under the guidance of the Alter Rebbe. Reb Pinchas Reizes was one of them.

He was nervous. How would his family react? Would they accept his decision to become a chassid? Then he heard his mother-in-law, Raizel, a wealthy and pious woman, announce that they had been mistaken in their criticism of the chassidim. Much to his surprise, she continued, “I will give my entire fortune to whichever of my three sons-in-law travels to Liozna to study.”

Thrilled that his decision would cause no friction within his family, he set out on the journey.

Her influence played such a pivotal role in his decision to become a chassid, that he became known as Reb Pinchas “Reizes,” “[son-in-law] of Reizel.”

Reb Pinchas eventually received his mother-in-law's fortune. However, he gave it all to the Alter Rebbe to do with it as he saw fit. The Alter Rebbe then blessed Reb Pinchas with material riches and further success in Torah study.³

The Transcriber

Now a devoted chassid of the Alter Rebbe, Reb Pinchas became actively involved with spreading Chassidic teachings across various towns in Lithuania. He soon recognized the crucial need to document these teachings, which were, until then, either orally transmitted or transcribed on an ad hoc basis.

Reb Pinchas committed himself to transcribing all discourses delivered by the Alter Rebbe, even going back to document those delivered prior to his decision. To ensure accuracy, he consulted senior chassidim for guidance.

Known for his meticulous approach, Reb Pinchas would leave blank spaces when uncertain about specific words. During the Alter Rebbe's discourses, when there were often parts delivered in an almost inaudible voice, Reb Pinchas leaned forward, diligently capturing every word. When the Alter Rebbe rolled on the floor out of intense inspiration, Reb Pinchas rolled around with him to hear every syllable. He would frequently check his writings with the Alter Rebbe for confirmation, emphasizing precision.

The Tzemach Tzedek (Rabbi Menachem Mendel, the third Chabad Rebbe) heavily relied on Reb Pinchas's manuscripts for their accuracy, particularly when compiling some of the Alter Rebbe's most significant teachings into Likkutei Torah/Torah Ohr, a monumental collection of the latter's discourses.⁴

A Devoted Chassid

“It wasn’t a dream; rather a vision, like speaking face to face,” wrote the Alter Rebbe in an autumn 1806 letter, addressed to Reb Pinchas Reizes. “My teacher, the Maggid [of Mezritch] appeared to me, together with his son, Rabbi Avraham HaMalach, and I stood facing them. The Maggid told me, ‘Do not move to the city of Shklov, for your student Reb Pinchas will uplift the entire city and accomplish everything you’d endeavor to do there.’”

The Alter Rebbe signed off the letter: “Thank G-d for giving me a student as great as you!”⁵

Around the year 1791, it seemed that the Alter Rebbe had experienced a decline in strength due to the challenges posed by the government, opposition to Chassidism, and various other concerns. Fearing that he might be nearing the end of his life, his saintly daughter Devorah Leah gathered three of his most cherished chassidim, including Reb Pinchas, to form an impromptu spiritual Beit Din (Jewish Court of Law). They decreed, upon her request, that 10 years of Devorah Leah's life be granted to her father to strengthen him.⁶

In 1811, the Alter Rebbe’s granddaughter (daughter of his son, Rabbi Dovber) married. During the wedding, the Alter Rebbe spoke privately to Reb Pinchas, entrusting him with the crucial mission of ensuring the succession of his son, Rabbi Dovber, after his passing.

Indeed, following the Alter Rebbe's passing in 1812, Reb Pinchas addressed the chassidim in a public letter, encouraging them to embrace the leadership of Rabbi Dovber, the Mittlerer Rebbe.⁷

The Brick Mansion

Reb Pinchas eventually became a wealthy man and made the unconventional decision to construct a brick mansion, in stark contrast to the wooden homes common in Shklov at the time.

Curious about the motivation behind this choice, the Alter Rebbe inquired, "Pinchas, why do you feel the need for a brick mansion?"

Reb Pinchas earnestly explained, "Rebbe, believe me - the idea of building this house brought forth more tears from me than the number of bricks it contains. I constantly questioned myself, 'Do I truly need a brick mansion?'"

The Justification for Reb Pinchas' Brick Mansion

He continued, speaking in the third person, "But since Pinchas will have this mansion, important community meetings will be convened at Pinchas's Mansion. Pinchas will have a voice. And if Pinchas has a say, a chassidic school teacher will be able to get a job!"

The Alter Rebbe concurred that building such a mansion would indeed be a fitting endeavor.⁸

In fact, it is presumed that the Alter Rebbe gave a Chassidic discourse at the dedication of this very mansion. The transcript of the discourse, which Reb Pinchas himself wrote, begins with an introduction: "Said at the dedication of a brick mansion on the 20th of the month of Tevet, 5567 (1807)."

Once, Reb Pinchas's close friend Reb Shmuel Munkes traveled to Shklov and decided to stay with Reb Pinchas at the brick mansion. Since Reb Pinchas was not home when Reb Shmuel arrived, he was escorted to his room by the household help. Ever the jokester, he decided to assess whether Reb Pinchas had become overly influenced by his wealth.

The Guest Who Rested on the Bed While Wearing Muddy Boots

He lay down on his bed, still wearing his muddy boots, and took a nap. As soon as he awoke, Reb Pinchas entered the room to welcome his friend. During their embrace, Reb Pinchas couldn't help but remark on the mud that had stained the fine bed sheets due to Reb Shmuel's boots.

In response, Reb Shmuel countered, saying, "After all you've learned from the Rebbe, after his guidance, you're still concerned about such trivial matters?!"

Reb Pinchas stood in silence, ashamed. Reb Shmuel continued, "You don't inquire about the Rebbe's well-being, you don't seek any news. I can't remain in this house any longer!"

Despite Reb Pinchas's pleas for him to stay and inquiries about how he could make amends, Reb Shmuel declared, "If you truly mean it, take a broomstick and ride around Shklov like a child pretending to ride a horse."

This "punishment" would be humiliating for any grown man, especially for a community leader and philanthropist. Nevertheless, he complied with Reb Shmuel's instructions, ever ready, in the true spirit of a chassid, to address his character flaw.⁹

A Fiery Ending

Reb Pinchas, unfortunately, did not have any children. Nevertheless, he gained a reputation for his philanthropy, displaying remarkable generosity in supporting the chassidim in the surrounding area.

There is a debate regarding whether he left 90,000 rubles to charity in his will or if that amount represented the total amount he gave throughout his lifetime.¹⁰ Regardless, it was a massive sum of money in those days.

Reb Pinchas passed away in the city of Lubavitch around the year 1825, although the exact date remains unknown. He was laid to rest in the Jewish cemetery there, near the section reserved for the Rebbes' families.

It is recounted that the burial society in Lubavitch, recognizing that Reb Pinchas had no heirs, initially proposed a hefty fee of 1,200 rubles for his burial. Their intention was to use the funds for the future burials of less fortunate individuals. However, during the time it took to gather the money, the burial was delayed, which Jewish law sees as disrespectful to the deceased. The Mittlerer Rebbe intervened, ruling that the sum need not be paid.

Sometime later, a devastating fire swept through the town of Lubavitch, causing immense destruction. The Mittlerer Rebbe attributed this calamity to the incident involving Reb Pinchas's burial.¹¹

Reb Pinchas left us with a legacy of lessons in charity, humility, and Chassidic conduct, as well as thousands of pages of written discourses from the Alter Rebbe, cherished and studied by Chabad chassidim until this day.

FOOTNOTES

1. Likkutei Dibburim vol. 2, pg. 470. This council comprised of representatives of five major cities in Lita: Brisk, Grodno, Pinsk, Vilna, and Slutsk. During the 16th and 17th centuries, it was the umbrella organization that led and advocated on behalf of the Jews of Lita.
2. Likkutei Dibburim vol. 2, pg. 468.
3. Toldot Admur Hazaken vol. 2, ch. 16. Sicha, Parshat Ki Tisa 5718.
4. Hamelech Bimesibo vol. 2, pg. 67; Sefer Hasichot 5696, pg. 127.
5. Hatamim, pg. 780.
6. Sefer Hatoledot Admur Hazaken, pg. 126.
7. Beit Rebbe, ch. 26.
8. Likkutei Sippurim, pg. 80.
9. Shemuot Vesippurim vol. 2, pg. 55.
10. Beit Rebbe ch. 26; Shmuot Vesippurim vol. 3, pg. 236.
11. Beit Rebbe ch. 26.

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Truly Living the Torah



Rabbi Zecharia Wallerstein and Rabbi Shmuel Berenbaum of blessed memories

Rav Zecharia Wallerstein, zt”l, shared a story. There was a man who had dedicated his life to learning in Kollel, while his wife worked tirelessly to support their family. This lasted for over three decades. They lived a simple, but fulfilling life, and the man grew in Torah to become a true Talmid Chacham.

For over thirty years, they lived this way, but suddenly, their lives were turned upside down when his wife was unexpectedly diagnosed with a dreaded disease, R”L. The doctors did not have much hope for her case, and said she had a mere three months to live.

The Rebbe Said He Would Try and Do Something on Her Behalf

Desperate, the man went to seek guidance from his Rebbe, Rav Shmuel Berenbaum, zt”l, and pleaded for some miracle to save his wife. Rav Shmuel was moved by the man’s heartfelt pleas, and Rav Shmuel said he would try to do what he could on her behalf.

The next week, his wife was presented with a unique opportunity to try a new treatment, and it was a ray of hope for them. The treatment so far had been given to only ten people. Half of them had fully recovered, but the other half tragically did not. With fear and anticipation, his wife chose to try the new treatment.

To everyone’s amazement, immediately after the treatment, his wife’s health began to improve dramatically. Her recovery seemed almost miraculous, as far as the doctors were concerned. They had no words to explain what they were

witnessing. But the Talmid Chacham believed that his Rebbei must have had something to do with it.

Filled with immense gratitude, he returned to Rav Shmuel and asked him to reveal the secret behind this miraculous turn of events. Rav Shmuel smiled, and told him what had happened. He explained that the day after the man had come to him and told him about his wife, he opened his Gemara to a profound Machlokes between two of the greatest Sages in the Gemara, Abaye and Rava.

Poured Out His Heart to the Amoraim

Rav Shmuel turned to the pages of his Gemara, and he addressed the Amoraim directly. He poured his heart out, and had a meaningful conversation. Rav Shmuel said to them, “I speak to you throughout the day. We are Chavrusas, learning partners, and I have never asked you for anything. Until today. Today, I am asking both of you to please go before Hashem, and daven to Him for the Refuah Sheleimah of this woman.”

Rav Shmuel described how, in that moment, he felt an incredible connection to the wisdom that is contained within the pages of the Gemara. He felt elevated as he conversed with Abaye and Rava themselves. Rav Wallerstein said that through the power of his words and through his solid Emunah, he begged the Sages to intercede on behalf of the woman. And then the opportunity to try a new treatment presented itself, and she made a miraculous recovery.

A Clear Display of How the Torah is a Living Torah

The Refuah that his wife received was not simply the results of a medical treatment, but it was a clear display of how the Torah is a living Torah. Rav Shmuel had not only learned the words of Abaye and Rava, but he spoke with them on a spiritual level, as he lived and breathed the essence of the Torah.

The man was deeply impressed by the strong connection between the teachings of the Torah, and the real world. He witnessed firsthand the power of sincere Tefilah, and the living nature of the Torah. Inspired, the man returned home with a new appreciation for the incredible wisdom of the Torah. He rededicated himself not only to his learning, but also to living by the Torah in every aspect of his life. The couple was full of gratitude and continued to grow in Ruchniyus. They cherished each moment as evidence to the miracles that can happen when one lives a life of Torah, because it is actually living the Torah!

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